THE Divell of Maſcon.

OR,

A true Relation of the chief things which an *Vnclean Spirit* did and ſaid at *Maſcon* in *Burgundy*, in the Houſe of one Mr. *Francis. Perreaud*, Miniſter of the Reformed Church in the ſame Town.

Publiſhed in French *lately by himſelfe: and now made* Engliſh *by one that hath a particular knowledge of the truth of this Story.*

The fifth Edition.

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TO MY REVEREND AND LEARNED FRIEND *Doctor* PETER DU MOULIN.

SIR,

Hough I ſuppoſe you will look upon my ſending you *Mounſieur Pereands* French Book as a minding you of the promiſe you were the other day pleaſed to make me of putting it into an Engliſh dreſſe, Yet I hope you will doe me the right to believe that if the ſubject were not extraordinary, and if my own pen were not (as you know it is) preingaged to a theme of a very diſtant nature, I ſhould think it injurious to the publique, and to you, to be acceſſary to his turning tranſlator of anothers books, that hath already manifeſted in ſeverall languages, how able he is to write excellent ones of his own.

I muſt freely confeſſe to you, that the powerfull inclinations which my courſe of life and ſtudies, hath given me to diffidence and backwardneſſe of aſſent, and the many fictions and ſuperſtitions, which (as farre as I have hitherto obſerved) are wont to blemiſh the relation where ſpirits and witches are concerned, would make

make me very backward to contribute any thing to your publiſhing, or any man's beleving a ſtory leſſe ſtrange than this of *Monſieur Perreand.*

But the converſation I had with that pious Author during my ſtay at *Geneva*, and the preſent he was pleaſed to make me of this Treatiſe before it was Printed, in a place where I had opportunities to enquire both after the writer, and ſome paſſages of the Booke, did at length overcome in me (as to this narrative) all my ſetled indiſpoſednesſe to believe ſtrange things. And ſince I find that you have received an account both of *Monſieur Perreand* himſelf, and ſeverall things relating to his booke from that great ſcholar and excellent perſon your Father: I have no reaſon to doubt, but that as your skill in the tongues, out of which and into which this treatiſe is to to be tranſlated, will bring it the greateſt advantages that it can receive from a tranſlators pen: So the reputation which your and your learned Fathers name will give it, will prove as effectuall as any thing of that nature can be, to make wary readers as much believe even the amazſng paſſages of it, as I hope you do that great truth of my being in a high degree

SIR,

Your affectionate friend
and humble ſervant.

TO THE HONOURABLE AND MOST EMINENT IN GOODNESSE AND LEARNING Mr. *Robert Boyle.*

SIR,

IN obedience to the charge which you have been pleased to lay upon me. I have translated this admirable story, worthy to be known of all men, and of singular use to convince the Atheists and half believers of these times: Most of which will perswade themselves that there is no such thing in the world as any spiirtual, immaterial, intelligent substance. And some of them will say that which most of them will think: That if they could have any certainty that there are Devils, they would believe also that there is a God. And Satan to confirm these pretenders to the title of strong wits in their pernicious unbeliefe will scarce once in an age discover himself in any visible or audible manner, but either to the rudest poor people, and the most bestiall natures in some remote barren heath, or if in the converse with Magicians, whose wit is of a forme somewhat higher, it is only in secret conference; that the confessions of the first sort may be ascribed to the fumes of grosse and terrestial melancholy, as the only Devil that frameth meetings and dances of witches in their braines, and that the profession of the other sort may be imputed to the imposture of wicked men, such as all Magicians are. Likewise when they are told of persons possest or obsest with Devils, they ascribe those disorders to sickness or juggling. And the truth is that the Devil doth most harm where he is least seen, heard, and suspected. Wherefore I verily believe that he hath not in many ages done more

wrong

wrong to his kingdom, than in diſcloſing himſelf ſo plainly and ſenſibly as he did in the paſſages here related. For thereby he hath left no ſhift for the unbelief of reaſoning Atheiſts. And though this was a Witty Devil (yet in that reſpect) he was not well read in the Politiques of Hell. Many relations are extant of manifeſtations of Dæmons: the moſt certaine are in the Hiſtory of the Goſpell, how the Devils ſpake aloud out of poſſeſſed bodies in the preſence of great multitudes, which they did, conſtrained and frighted by the preſence of the Lord of Life their Soveraigne and their Judge. But no hiſtory, either ſacred or profane, ancient or moderne related ſuch a voluntary, publique, continued, and undeniable manifeſtation of the wicked Spirit, as this doth. For this familiar converſation of the Devil was not with Magicians and witches, but with godly men: And it was not in a corner, or in a deſert, but in the midſt of a great City, in a houſe where there was dayly a great reſort to hear him ſpeak, and where men of contrary religions met together: whoſe proneneſſe to caſt a diſgrace upon the diſſenting parties did occaſion the examining, and the full confirming of the truth thereof, both by the Magiſtrate, and by the Dioceſan of the place. All theſe particulars and many more have been related to my reverend Father, when he was Preſident of a National Synod in thoſe parts by the man that was moſt concerned in them, the Authour of this Book, a Religious well poiſed and venerable Divine, who (if he be alive ſtill) is above 80 years of age. He writ this relation when it was freſh in his memory, yet did not publiſh it but 41 years after, in the year 1653, being compelled to it by the many various and therefore ſome falſe relations of that ſtory which were ſcattered abroad. With this he ſet out a Treatiſe about Demons and witches, which he intituled Dæmonologia, a book worth reading. His behaviour in all theſe paſſages was prudent, courageous and godly. for he alwaies reſiſted the Divil in his ſeveral poſtures, whether of an Angell of light, or an open enemy of God. He was tempted by the evill Spirit ſometimes to curioſity. ſometimes to covetouſneſſe,

touſneſſe, ſometimes to feare ſometimes to jeſting and merriment: But the good man was alwaies alike, grave, conſtant and ſerious, in rebuking Satan and uſing the weapons of righteouſneſs againſt him on the right hand and on the left. And he was not diſappointed of his truſt in God, for in all the time of that perſecution God permitted not that ſtirring Devill to doe him any harme, or to any belonging to him, either in their perſons or goods, and in the end of a hundred daies God diſpoſſeſt the Devill of his uſurped hold. My labour in tranſlating theſe few ſheets is ſo inconſiderable that I would not have put my name to it, but that you thought, Sir, my knowledge of the truth of this Hiſtory by the relation of my Reverend Father would be ſome confirmation of the certainty of it. I have it at the ſecond hand, yet from a ſure hand. But your ſelf, Sir, had from the Authour himſelfe a more immediate information, which being prefixt before this narrative gives it a free and uncontroulable paſſe to be admitted into the beliefe of the moſt ſevere and judicious readers. Neither will they have a leſſe opinion of the utility then truth of this relation, when they ſee that a perſon ſo high in learning ſo deep in judgment, ſo reall in godlineſſe, ſo exemplary in good workes, hath judged it to be of principal uſe for the convincing of unbelievers, and the confirming of thoſe that are in the faith: Thereby alſo I ſhall reape this benefit to my ſelf, that the world ſhall know I am honoured with your commands, and that I delight to approve my ſelfe.

Sir,

Your moſt humble and obedient

ſervant and true honourer

PETER DU MOULIN.

The Devil of Maſcon.

OR,

A true relation of the chief things which a *Demon* or wicked Spirit did and ſaid, at *Maſcon* &c.

THe fourteenth day of *September* in the yeare 1612. I went with one of the Elders of the Church of *Maſcon*, to the claſſicall meeting held at the Borough of *Couches*, and five daies after we returned, Being come home, I found my wife and her maid in a very great conſternation, apparent in their face and countenance. And when I enquired of the cauſe of that great alteration, my wife told me, that the night after I went out of town, ſhe being in bed, her firſt ſleep was broken by ſome thing, ſhe knew not what, that drew her curtaines whith great noiſe and violence. That her maid that lay in another bed in the ſame roome, hearing that, aroſe in haſt and ran to her, to ſee what it was, but ſaw nothing; yea that ſhe found the doors and windows of that roome very cloſe as ſhe had ſhut them before ſhe went to bed. My wife alſo told me that the night following ſhe made the maid lye with her, by reaſon of that accident. That as ſoone as they were in bed they felt ſomthing that pulled off their blankets: That then the maid getting out of the bed went from that roome, which is in the mideſt of the houſe, but that ſhe found the doore bolted, not within onely, as ſhe had bolted it her ſelfe, but without alſo, which before ſhe could perceive, after ſhe had unbolted the doore and would open it ſhe felt reſiſtance as if

a man had been on the other side thrusting against her. That the maid finding her selfe shut up, called a youth that lay in another roome on the foreside of the house, who rose to open the dore, to whom she would say nothing of that disorder, lest he should be frighted, but lighting the candle, she found in the kitchin the pewter and brass thrown about, wherewith the same night, and the following nights the evil Spirit made such a noise as they use to make when they give a †*charvary*, or when they will hive bees.

†*A Charivary is a mad kind of forenda, a musique of pans & kettles given to old widows when they marry.*

Upon this relation I will not dissemble that I was seized with some amazement, yet so that I took a resolution not to be too credulous at such a strange story, nor too incredulous neither. Several thoughts came to my mind. Sometimes I considered the frailty & timerousnes of women, Sometimes I thought that it might be the imposture of some knave hidden in the house; Wherefore afore I would go to bed, I carefully searched all the corners of the house, and set bolts and barracadoes to all the doors and windows of the house, stopping even the very cat-holes of the doors, and leaving nothing that might give way to suspicion of imposture: And after I had prayed with my family, I went to bed, while my wife and her maid sate spinning by the fire, with a lamp upon the table.

Scarce was I in my bed: but I heard a great noise from the kitching, as the rolling of a billet throwne with great strength. I heard also a knocking against a partition of wainscot in the same kitching, sometimes as with the point of the finger, sometimes as with the nailes, sometimes as with the fist, and then the blows did redouble. Many things were also throwvn against that vvainscot, as plates, trenchers, and ladles, and a musique was made with a brasse cullender, gingling vvith some buckles that vvere at it, and vvith some other instruments of the kitching. After I had given attentive eare to that noise, I rose from my bed, and taking

taking my ſword, I went into the roome where all that ſtirr was kept, the maid holding the candle before me, and did ſearch narrowly whether, I could find ſome body hidden, but finding nothing, I returned to my bed. The noiſe beginning again, I roſe again, and ſearcht again, but all in vaine. Then did I begin to know indeed that all this could not proceed but from a wicked Spirit, and ſo did I paſt the reſt of the night, in ſuch an aſtonishment as any man may imagine.

The next day very early I gave notice of it to the Elders of the Church. Yea I thought fit to make it knowne to Mr. *Francis Iornus* a Royall Notary, and a Procurator of *Maſcon* although he was a Roman Catholique, and very zealous of his religion. What reaſon I had for it, I will ſay afterwards. Since that time both he and all the others to whome I had Imparted it, did not faile to viſit me every evening, either together or by turnes, as long as that perſecution continued, ſiting up with me till midnight, and ſometimes longer.

The firſt night that they came and ſome other following nights, the wicked ſpirit kept himſelfe from making any noyſe or ſtirre in their preſence, as not willing to be known to them. But in the end, upon the twentieth of *September* about nine a clock, he made himſelfe openly knowyn for ſuch as he vvas, For in preſence of us all, Mr *Iornus* being one of the company, he began to vvhiſtle three or foure times vvith a very lowyd and ſhrill tone, and preſently to frame an articulate and intelligible voice, though ſomewhat hoarſe, which ſeemed to be about three or four ſteps from us, He pronounced theſe firſt words, ſinging *vingt & deux deniers* that is, *two and twenty pence*, a little tune of five notes which whiſtling birds are taught to ſing. After that, he ſaid and repeating many times this word *Miniſter*, *Miniſter*, Becauſe that voice was very terible to us at the firſt I was long before I would anſwer any thing to that word, but only *Get the from me Satan, the Lord rebuke thee.* But as he was repeating againe very often that word *Miniſter*

ſter, thinking (belike) thereby to grieve me much, I was provoked to tell him. *Yes indeed I am a Miniſter, a ſervant of the living God, before whoſe Majeſty thou trembleſt.* To which he anſwered, *I ſay nothing to the contrary.* And, I replyed, *I have no need of thy teſtimony.* Yet he continued to ſay the ſame, as if he would win us to a favonrable opinion of him. Then he would offer to transform himſelf into an Angel of light, ſaying of his own accord and very lowd, the Lords Prayer, the Creed, the morning and evening prayers and the Ten Commandements. It is true that he did alwaias clip and leave out ſome part of it. He ſung alſo with a loud and audible voice part of the *Pſ.* 81. Then ſaid many things which might be true, as ſome particular paſſages belonging to my family, as among othrr things, that my father had been poyſoned, naming the man that did it, and why, and ſpecifying the place and the manner of the poyſon.

That very night he ſaid that he came from *Pais de Vaux* that he had paſt through the village of *Allagmonc* which is in *Ballioge de Goz* at the door of my elder brothers houſe where he had ſeen him with M. *Du Pan* Miniſter of *Theiry*. That they were ready to go to ſupper together at my brothers houſe. That they were neighbours and dear friends. That he had ſaluted them, and asked whether they had any thing to command him to deliver to me, becauſe he was goin to *Maſcon*. That they had ſhewed themſelves very kind to him and deſired him to remember their love to me, yea and had invited him to drink with them. Thou wicked fiend (ſaid I to the ſpirit) had they known thee they would not have been ſo kind to thee.

Some truth there was in his ſtory, for M. *Dn Pan* hath ſince told me and many others, that he remembred very well how at that very time a man of ſuch and ſuch a ſhape, riding on a very leane horſe, that hung down his head, had ſpoken with them, and that ſuch diſcourſes paſt betw en them.

The *Demon* told us alſo of anot her brother of mine living in the vale of the *Lake de Joux* in the Country of *Vaux* ſaying, that one day when ſome of our near kindred were come

come to viſit him, he to give them ſome recreation made them go upon the lake without a boat, upon floating wood tyed together: And that they being far on the lake a ſtormy wind did ariſe, which conſtrained them to returne in haſt to the ſhore. Not far from which all that floating wood was overturned, & they all well nigh drowned. Which ſtorm he affirmed to be of his raiſing. The relation of that paſſage being very true it may be true alſo that he had raiſed that wind, as we read in the book of Job, that Satan raiſed a great wind that made the houſe fall upon the children of that holy man. Another night the Demon ſpeaking to *Claude Repay* a bleacher of linnen Cloath, one of them that uſed to come to me at night, asked him whether he remembred not that upon ſuch a day, after he had ſet in order ſome pieces of cloath and skeans of yearne, he found them a while after removed out of that place and out of order, and then ſaid, that it was his doing. He asked another bleacher called *Philbert Guillermin*, who was alſo in the company, whether he remembred not that one day as he was ſtooping to turne ſome pieces of cloath, and skeans of yearne, lying upon the graſſe, ſomething pulled him behind by the skirts of his doublet, and made him go back two or three ſteps, and that next evening as he lay in his blanching houſe, his hat which he had hanged on a naile by his bed-ſide was flung at his face, and made him ſtart out of his ſleep. That (ſaid he) was of my doing. Both *Repay* and *Guillermin* acknowledged that theſe things had happened to them, but who had a hand in theſe accidents they knew not before.

That *Philbert Guillermins* brother a merchant of *Lavan* coming from *Lyons* lodged in his brothers houſe, and had a mind to viſit me the firſt night, but his brother would not let him. The Demon failed not to tell us of it, ſaying I know not why M. *Philbert* came not to ſit here up yeſternight. His Brother had a good mind to have beſtowed a viſit upon us, but *Philbert* diſſwaded him, becauſe he would not that his brother ſhould hear what noiſe we keep in this houſe.

He ſpake alſo of a late quarrel betwixt one *James Berard*

a cutler of *Maſcon* & one *Samuel du Mont* who had ſo beaten the ſaid *Berard* that he had brought him to deaths dore, which was true, and told many particulars of that quarrell, which were not known. He told us how at the late fayre of St. *Laurence*; upon vvhich the citizens of *Maſcon* march in armes under their ſeveral colours, one *Francis Chickyard* had been hurt in the legge, vvhich aftervvards being gangrened vvas cut off, And he named the man that had ſhot him, and ſaid, that he had done it to be revenged of *Chickyard*, to vvhom he bore a malice, vvhich might very vvell be true.

He related a notable ſtory of thoſe that lived before in the houſe vvhere vve dvvelt, *Philibert Maſſon* & *Guillauma Blane* his Wife, commonly called *la Challonoiſe*; that one day, they being fallen out, the Wife took her time when her husband vvould goe dovvn into his ſhop, and puſht him behind vvith ſuch a violence that he fell dovvn the ſtairs ſtark dead. And that ſhe preſently by another pair of ſtaires vvent dovvn and called the Prentiſes and Journimen from the ſhop to their drinking, that they finding their maſter in the bottome of the ſtaires dead, might impute his death to be ſome ſudden ſickneſſe. This ſecret revealed by the Divell many have believed to be a truth.

Another night the *Demon* ſpeaking to one of our company told him ſuch private and ſecret things that the man, vvho affirmed never to have told them to any perſon came to believe that the Divel knevv his thoughts, till I had diſabuſed him.

Then he began to mock God and all Religion, and ſaying *Gloria Patri* he skipt over the ſecond perſon, and upon the third perſon he made a foule hortible and deteſtible equivocation. Whereupon I being incenſed vvith a juſt anger told him: But rather thou vvicked and abominable ſpirit, ſhould have ſaid *Gloria Patri creatori cœli & terræ, & filio ejus Jeſu Chriſto qui diſtruxit opera Diaboli*, that is, Glory be to the Father, Creatour of Heaven and Earth, and to his Sonne Jeſus Chriſt, vvho hath deſtroyed the vvorks of the Divell. He then deſired us vvith great earneſtneſſe that vve ſhould ſend for M. *Du Chaſſin* the Popiſh Parſon of St. *Ste-*

vens

vens Pariſh to vvhom he would confeſs himſelf, and that he ſhould not faile to bring holy water along with him, for that (ſaid he) would ſend me away packing preſently.

We wondred that the dog of the houſe who uſed to be very watchful, and would barke at the leaſt noiſe, yet never barked at the loud ſpeaking and hideous noiſe of the Demon. He ſaid of his own accord without asking, *You wonder that the dog barketh not, It is becauſe I made the ſigne of the Croſſe upon his head.*

Then being upon a merry pinne, he fell a ſcoffing and jearing, and among other things ſaid that he was one of thoſe that ſcaled the Walls of *Geneva*, and that the ladder being broken he fell from the wall into the ditch, where he had been neare to have been eaten of the frogs, whoſe croaking he did perfectly imitate. He ſaid that a Jeſuite, called *Father Alexander*, ſtood at the foot of the ladder, exhorting the *Savoyards* to go up boldly, aſſuring them that they ſhould take the city, and winne Paradiſe: And that when the thirteen that were got up and taken were led to the gallows, the Women of the town ſaid to the hangman, Courage Tabaſan, thou ſhalt have money to drink.

Speaking of *Pays de Vaux* he ſaid that it was a country where they made goodly carbonades of witches, and at that he laughed very loud. He delighted much in jeſting with the maid of the houſe, calling her *Breſſande* (that is a woman of the country of *Breſſia*) and counterfeited her language. One night as ſhe went up to the garret to fetch coales, he told her, *Thou art very bold to paſſe ſo neere me*, and making a noiſe as if he had clapt his hands together, he told her I *will put thee in my ſack.*

He ſeemed alſo to delight much in jeſting with one *Michael Repay*, who came almoſt every night to us with his father, calling him often *Mibell*, *Mibell*. He told him once that he would bring him to Warre with the *Marqueſs of St. Martins*, who was raiſing a troop of horſe in *Breſſia* to goe to *Savoy*. But *Michael Repay* anſwered him ſmiling, ſhould I goe to Warrs with ſuch a coward as thy ſelfe, ſince thou profeſſeſt

profeſſeſt that thou didſt flie from the ſcalado of *Geneva*? To vvhich the Demon anſvvered. *And do you think that I would go and be hanged with my comrades? I was not ſuch a fool.* Continuing to jeſt vvith *Michael Repay* he put him in mind that the ſunday befor going to Church vvith one *Noel Monginot* to the village of *Urigny*, he vvas ſaying that the vvay to catch the Devil vvas to ſpread a net for him, and then he told him, *Wilt thou ſpread thy net to catch me?* At the ſame time he did ſo lively counterfeit the voice of *Michael Repays* mother that he ſaid laughing to his Father, *Father, truly he ſpeaks juſt like my mother.*

Another time he told us in a faint and moaning toane that he had a mind to make his vvill becauſe he muſt needs go preſently to Chambery vvhere he had a lavv ſuit ready for the tryal, and that he feared to dye by the vvay; Wherefore he bad the maid go for a Notary, naming Mr. *Tornus*, father to that *Tornus* of Whome vve ſpake before; Of his family he ſaid many particularities, of vvhich, as alſo of all the paſſages of this Demon acted in his preſence, the ſaid *Tornus* the ſon of a Royall Notary as his Father, hath left a relation, vvritten and ſigned vvith his ovvn hand, vvhich I have in my keeping for conformation of all that is here related. And it vvas to have ſuch an authenticall teſtmony that I addreſt my ſelf to him vvhen this vexation came upon me.

In that relation he mentioneth the ſeveral legacies vvhich the Demon declared that he vvould leave, to one this, to another that. One of them to vvhom he ſaid that he vvould give five hundred pounds, anſvvered him, that he vvould have none of his money, and vviſht that it might periſh vvith him. He named another to be his heir generall, vvho alſo anſvvered, that he vvould accept the inheritance, I *free thee of it* (ſaid the Demon) *for ſix pence & a piece of bread.*

A vvhile after he counterfeited that he vvas not the ſame Spirit that had ſpoken before, but his ſervant only, That he came from vvaiting upon his Maſter, vvho had charged him to keep his place in his abſence, vvhile he vvas in his jourmey to Chambery. And vvhen I rebuked him in ſuch

vvords

words as God put in my mouth, he anſvvered vvith much ſeeming lenity and reſpect, *I beſeech you Sir to pardon me, you are miſtaken in me you take me for another I never was at this houſe before, I pray Sir what is your name?* As he vvas thus ſpeaking one Simeon Meiſſonier, that vſed to reſort often to my houſe upon that occaſion, ruſht ſuddenly to the place vvhence the voyce ſeemed to come, and having ſearcht it againe and againe, as others had done before him, and found nothing, he returned to the place vvherevve vvere all, bringing vvith him ſeveral things from the place vvhere the voice ſounded, among other things a ſmall bottle. At vvhich the Demon fell a laughing and ſaid to him. *I was told long ſince thou wert a fool, and I ſee now that thou art one indeed to believe that I am in that bottle: I ſhould be a fool my ſelf to get into it, for one might take me with ſtopping the bottle with his finger.* One night vvhen *Abraham Lullier* a goldſmith vvas coming to my houſe, vvhere he ſeldome failed to be, at the houre the Demon ſaid, *Goe, open the door to Lullier who is coming*, & at the ſame time *Lullier* knockt at the door. As ſoon as he vvas come in, the Demon told him, that he deſired to learne the goldſmiths trade of him, and that for his prentiſhip he vvould give him fifty crovvns. then giving him faire vvords, *I love thee well* (ſaid he) *thou art an honeſter man than ſuch a man*, (naming another goldſmith a man of Geneva) *who hath coſened ſuch a Lady of Maſcon, who was gone to viſit ſome of her kindred at Geneva, in the ſale of ſome rings Jewels, & plate.* Upon vvhich vvhen *Lullier* told him, *I have no need of thy love, I am content with the love of my God. Neither will I take ſuch a prentice as thee. The* Demon anſvvered, *Since thou wilt not teach me the Goldſmiths trade, let* Mr. Philbert *teach me to be a Bleacher.* Then acting againe the part of a ſervant he complained that he vvas poor & ill clad that he ſtarved for cold, & that his vvages vvere but 12 crovvns a vear he told us that if vve vvould have him to goe avvay quickly vve ſhould give him ſomething and that vvould pleaſe him. I told him that he knokt at the vvrong door, and that I vvould not give him the pa-

ring

ring of my nailes. He answered, *You have then very little Charity.*

Againe he obstinately affirmed that he was not the same that had been in the house from the beginning, but his servant, yea that he was not the same that had bin in the house the night before, that then one of his fellow servants was waiting, and that they two were expecting their masters returne from his journey to Chambery whence he should returne within few daies. However whether it was the Master Divell that then spake, or one more of his servants, I have been informed by worthy witnesses that at the same time there was a Spirit in the house of *Monsieur Favre* the first president of *Chambery*, who for his learning in law was one of the illustrious men of his age: to him the Spirit spake, and told him among other things, that he came from *Mascon*, and had past through *Bresse*, and seen such and such kinsmen of his.

To returne to what was in our house at that time, the Spirit bespoke aloud great preparations of provision, as turkies, patridges, hares, and the like for the coming of his Master. Then he sung many profaine and baudy songs, among others that which is called *le filou*. He counterfeited the voice of Juglers, and Mountibanks, and especially that of huntsmen crying aloud *ho levrier ho levrier*, as hunters use to shout when they start a hare.

He offered to tempt us by covetousnesse (one of the ordinary temptations of the Divel for which reason he is called Mammon.) Divers times would peremptorily affirme that there was six thousand crowns hidden in that house, and that if any of us would follow him he would shew us where the money was hid. But I can say with a good conscience before God and his holy Angels, that I never searcht for it, nor imployed others about it, nor suffered any to look for it, or ever had any will to make benifit by it.

He would try us also by curiosity, saying that if we had a mind to see him in any shape of man, woman lyon beare, dog cat, &c. he would give us the sport of it which motion we

we did much abhorre and deject, saying, that we were so far from desiring to see him in any of these shapes, or any other, that we were very desirous, if it might be Gods pleasure, never to heare him; but that we hoped that God would shortly deliver us from all his temptations.

In the end he began to be very angry, first against mee, because I had told him, *Goe thou cursed into everlasting fire prepared for the Devil and his Angels.* Whereupon he told mee. *Thou lies't, I am not cursed, I hope yet for salvation by the death and passion of Jesus Christ.* This he said perhaps to make us believe that he was the soul of a Woman deceased a little before, in that house, the daughter of a Woman whom I had ejected by law out of that house, for there had been a rumour that when she dyed she prayed to God that she might returne to the house after her death to vex us. He told me in great wrath that he would do this and that to me. Among other things he told me that when I should be in bed, he would come and pull off my blankets, and pull me out of the bed by the feet. I answered him in the same thing that the Royal Prophet *David* said to his enemies, *I will lay me down and sleep for the Lord maketh me dwell in safety.* I told him also that which Jesus Christ said to *Pilate. Thou hast no power on me but what is given thee from above,* Whereupon he answered me in repeating two or three times these words, *It is well for thee, It is well for thee.*

He was also very angry with one of the company who had called him *stinking he Goat*, and gave him many ill words, as these; *Thou wouldest appeare a good man; but thou art but an hypocrite thou goest often to Pont-devile pretending to go hear Sermons: But when thou goest thou takest thy box of bils and bonds along with thee to exact thine arreares and use-many. Goe thou wouldest make no conscience to hang a man for twenty shillings, as Mr. Denis doth.* That Mr. *Denis* was the Hangman of *Mascon*. Then making a noise as if he had clapt his hands together, he said againe to the same man, *Thou makest here a shew of a valiant*

man having brought thy sword along with thee this night; but if thou bee so bold as to come hither without a light it shall be seen which of us two is most valiant.

Having said all these things of the time past and present, he would also speak of the future. Speaking of those that profess the reformed Religion within the Kingdome of France, he made once this Exclamation! *O poor Hugonots! you shall have much to suffer within a few years! O what mischiefe is intended against you!* and more words to the same purpose.

He said of my Wife that was with child, and near her time, that she should have a daughter, and said it two or three times. The case she was in made me fear, that she should get some harme in her child bearing, by a fright, caused by our infernal ghosts; Wherefore, I desired her to go out of the house, and go to her grandmother the Lady *Philiberta de la Mousiere* with whom she had been bred from her infancy, and to lye in at her house. But she did excuse her self from it very courageously, saying, that going away would be mistrusting the power and mercy of God: That since it pleased God to visit us, so he might find us as well in another house, and that to resist the Divel we must not flee from him. Wherein verily I acknowledge her to be in the right, because we are often exhorted in the Scripture, to resist, and fight, and wrestle with the Devil, but never to flee from him, which would be yeilding to him the victory. For he is like the Woolf, or the Crocodile, whom if you stand against stourly they will turne away, but if you feare them, and turn from them they will run after you.

The Demon said one night before all, that without faile I should die within three years, thinking thereby to torment mee with a continuall apprehension of death, and so make me fall if he could into some melancholy, and so into sicknesse, thereby to have made his words good. But I answered him in the words of S. *Paul*, Act. 20. *None of these things move me, Neither count I my life deare unto my selfe so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testifie the Gospel of the grace of God.*

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The Demon having used all these wiles against us, wvas forced to say, that he could not prevail against us, because wve did call to much upon the name of God. *To* shevv the efficacy of our prayers, that is an observable truth, that every time that the Divell savv that wve began to kneel to goe to our prayers he left talking, and many times told us these vvords, *While you are at your prayers I'le goe take a turne in the street.* Really, vvhether he vvent forth or staid, vve had a vvonderfull silence during our prayers: But no sooner vvas the prayers done, but he began ag ine as before, urged and sollicited us to speake vvith him. And so continued speaking and provoking us to speak till the 25. of November vvhen he spake these last vvords, *Ha ha je ne parleray plus*, that is *Alas alas I shall speake no more*. From that very time he gave over and spake no more.

I might adde many other Discourses of this Demon, but I confesse that I purposely omit them because they offend either Religion or the State, or the good name of some great persons and honourable families; or because they are foule and dishoneſt as proceeding from an unclean Spirit: So much as vve have related is sufficient to shev vhovv strange and admirable vvas this speaking of the Devill.

As his vvords vvere strange and admirable, so vvere his actions, for besides these vvhich I have related done in my absence, he did many more of the same kind, as tossing about very often a great roll of cloath of fifty els vvhich a friend had left at my house to be sent to *Lyons* by vvater. Once he snatcht a brass candlestick out of the maids hand leaving the candle lighted in her hand: he vvould very often take the maids coats and hang them over the bed-posts, setting over them a rough hat, such as the country vvomen of *Bresse* use to vvere, for she vvas of that country. Somtimes he vvould hang at those posts a great starching plate vvith cords, so tyed, and vvith so many knots, that it vvas impossible to untie them, and yet himselfe vvould suddenly unty them in a moment. Once I found

my boots ſo intangled within a winding blade that they could not be taken off. And many times he hath ſo twiſted radiſhes together, that the like could not be done unleſſe it had been ſtudied with a very long patience and leiſure.

One afternoone a friend of mine one Mr. *Cannain* a Phyſitian of *Maſcon*, beſtowed a viſit upon me; As I was relating unto him the ſtrange paſſages we went together to the Chamber where the Demon was moſt reſident: There we found the featherbed blankets, ſheets, and boulſter laid all upon the floore. I called the maid to make the bed, which ſhe did in our preſence, but preſently we being walking in the ſame roome, ſaw the bed undone and tumbled dovvn on the floore as it vvas before.

In the room over that, vvhere I had my ſtudy, I found ſeveral times part of my books laid on the floore, and my houre glaſſe unbroken, and no other harme. As I vvas once ſitting in my ſtuſty the Demon made a noiſe as it had been a great voly of ſhot in the roome above. Sometimes he vvould be the groome of my ſtable rubbing my horſe, and platting the hair of his taile, and main, but he vvas an unruly groome, for once I found that he had ſaddled my horſe vvith the crupper before, and the pomell behind.

He vvas a good vvhile in the houſe before vve could perceive that he reſorted to my bed chamber. But one night after all vvere retired that vvere come to heare him, my ſelfe, and my family being all in bed, the doors and the vvindovvs of the houſe being vvell ſhut, he came in and began to vvhiſtle ſoftly and by intervals, as if he had been afraid to avvake us: he knockt as if it had been vvith his finger upon a trunk neer to my bed, as he did many times ſince. He vvould throvv our ſhooes about the roome: thoſe of the maids eſpecially, vvho feeling him once taking one of her ſhoos laid hold preſently upon the other, and ſaid ſmiling, *This thou ſhalt not have.* Under the table in the ſame roome he did once imitate the noiſe of hempdreſſers,

that

that beat the hemp four together, ſuch as vve had in our neighbourhood, and keeping the ſame equall meaſure.

He made us heare for a long time a harmony not unpleaſent of tvvo little bells tyed together vvhich he had taken among ſome ruſty irons in my houſe. When I heard them firſt I knevv by their ſound that they vvere mine, vvent to the place vvhere I had laid them, but did not find them. Neither did the Demon uſe theſe bells in my houſe only, but he carried them about to many places both of the tovvn and country. Upon a Lords day morning as I vvas going to officiate at *Vrigny* vvith ſome elders of my Church vve heard the ſound of thoſe bells very neer our ears. Mr. *Lullier*, one of our company affirmed unto me that he had heard theſe bells many times at his houſe Many others have heard them very near, but could never ſee them. Neither did that Demon play his tricks only at my houſe, Mr. *Lullier* hath told me of many of his actions in his houſe and ſhop. As the taking and hiding of his Jewels, or tooles and then putting them again where they were before. While Mr. *Lullier* vvas telling me of this, he laid a golden ring vvhich he had then in his hand upon the Table vvith the toole that he held it vvith, But preſently he found them miſſing and in vaine ſought them halfe an houre, vvherefore he betooke himſelfe to other vvorke; but then he and I ſavv both the ring and the toole fall, vve knevv not from vvhence, upon the table againe. One night that *Lullier* had not ſet up vvith us as he uſed to do, tvvo that came from my houſe very late ſtaid by *Lulliers* ſhop to give him an account of the Demon actions and words that night. While they vvare talking, the Demon ſome three times knockt very hard upon a ſhed of boards that vvas over the ſhop. The next night after, *Lullier* and *Repay* coming from my houſe met a vvoman alone at the corner of the ſtreet in a country habit ſpinning by Moon ſhine. But vvhen they came neer to knovv vvhat ſhe vvas, ſhe vaniſhed from their ſight.

Leaving now such actions as the Demon did out of my house as things of which I cannot speak with the like certainty as those which I have seen and heard my self, I will but adde his last actions in my house, and indeed the most troublesome of all, as they say the Devil is always more violent in the end than in the beginning, and is then most fierce when he must be gone. He threw stones about my house continually the ten or twelve last daies from morning to evening, and in great quantity, some of them of two or three pound weight.

One of those last daies Mr. *Tornus* coming to my house about noon, would know whether the Devill was there still, and whistled in several tones, and each time the Devil whistled to him again in the same tone. Then the Demon threw a stone at him which being fallen at his feet without any harme to him, he took it up and marked it with a coale, and flung it into the back side of the house which is near the town wall, and the river of *Soone*, but the Demon threw it up to him again, and that it was the same stone he knew it by the mark of the coale: *Tornus* taking up that stone found it very hot and said he believed that it had been in Hell since he had handled it last.

Finally after all these words and actions the Demon went away the 22. day of *December*; and the next day a very great viper was seen going out of my House, and was taken with long pincers by some neyghours or neighbours who carried it all over the town crying *Here is the Devill that came out of the Ministers house*, and finally left it at one *William Clarks* house an Apothecary where it was found to be a true and natural viper, a Serpent rare in that Countrey.

All the time the Demon haunted my House, God permitted him not to do us any harme, neither in our persons nor in our goods. Those bells which he did so tosse and carry about, he hanged at a naile over the Chimney of the room where he was most conversant, the day that he left the House. He had not so much power

given

give him as to tear one of my books, or to breake one glasse or to put out the candle, which we kept lighted all the night long. Wherefore I bow my knees and will as long as I live, unto my gracious God to give him thanks for that great mercy.

This is the plaine and true relation of that Demon words and actions. And *Mercellin* a Capuchin that preacht at the same time at *Mascon* hath truly related many of these passages in a book of his, printed at *Grenable* against Mr *Benterove*, saying that he had the story from diverse persons, especially from Mr *Fovillard* Lieutenant Generall in the *Balliage* of *Mascon*, who upon the generall rumour of that strange accident, sent his brother in law Mr *Francis Grucin* and Mr *Guichard* an Advocate to my house, to desire me to come to him, as I did, to tell him the whole matter. Yet (by *Marcellins* leave) it is not true that which he and other prejudicate and passionate men do infer out of it to disgrace my person and my profession, namely that I had communication with evil Spirits. For God beares witnesse unto my conscience; that I never had communication with those horrible creatures, and know no more of them then what it hath pleased his Divine Wisdome to let me know by his word and by his Domestique experience and that my chief curiosity was to improve that little talent which God hath given me to instruct my selfe and others in the true and solid science of eternal Salvation, which is to know him the only true God, and Jesus Christ whom he hath sent.

And truly *Mercellin* and others that have spoken and writen of this history to my disadvantage herein, contradict both Mr *Fovillard* Lievetenant General of *Mascon*, and the Lord *Gaspard Divet* the Bishop of *Mascon*, who upon the common report of these passages sent for Mr *Tornus* to know the truth of them; And for more certainty sent his own secretary Mr *Chamber* to learne the particulars of them from mine own mouth, to whome I related all without concealing or disguising any thing

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These two Gentlemen *Tornus* and *Chamber* have told me since that the Bishop had heard that story with great admiration, and had some records of the same.

If any now enquire of me what may be the cause of this admirable accident (as there is nothing more ordinary or more naturall to every man then to enquire of the causes especially of things extraordinary) I will answer, that considering the circumstances of time, and place, and persons, which I had then to do with, many causes, seeme to have concurred for it.

First, whereas there are times in which Devils are in a manner unchained, and have more liberty to do their feats, and other times when they are tyed short and restrained from acting, as we learn in the twentieth Chapter of the *Revelation*. Truly one may with good reason say, that when the Demon made himself so bold in my House, it was a time when the Devil was, as it were, let loose, for then the world was full of stories of the extraordinary pranks of those wicked spirits.

This may be justified by the book written by *Mr. de l' Anere* one of the Kings Counsellors joyned in Commission with Mr. *D. Espaguet* President at *Tolosa* to Judge the Witches of the country of *Labour* otherwise the Country of the *Basques* neer the *Pyrenian* mountaines, the title of the Book is, *A representation of the inconstancy of Demons and wicked Spirits*, where such strange and horrible things are represented, as will make the Readers haire to stand.

To which joyne the Horrible story of *Lewis Gauffredi*, a Priest of *Marseilles* one of the greatest instruments of the Devill that ever Hell brought forth, who had been burnt a little before by order of the Court of Parliament of *Aix in Province*.

At the same time a Demon appeared at *Lyons* in the shape of a fine Gentlewoman to the Lieutenant of the Knight of the Watch named *la Faquere*, and to two others of his companions, which three had carnall knowledge

ledge of that Demon, and thereby came to a moſt tragical and fearful end. Which ſtory is printed among many other Tragical ſtories of our time.

At the ſame time, which was in the year 1612. the like ſtory to that of *Lyons* was publiſhed, how in *Paris*, the firſt of January of that year, a perſon of quality had cohabitation with a Demon, which to him appeared a beautifull Lady, but the next morning that Lady, being viſited by Juſtices and Phyſitians, was found to be the body of a Woman that had been hanged a few daies before.

About the ſame time the priſons of *Maſcon* were filled with a great number of men and women, young and old of the village of *Chaſſelas*, and other Towns near it, and indicted of Witchcraft, who being condemned at *Maſcon*, appealed to the Court of the Parliament of *Paris*, and were conducted to *Paris* by a Meſſenger and ſome Guards. In the way a Coach met them, and in it a Man, that looked like a Judge, who ſtayed and asked the Meſſenger what Priſoners he led, whence they came, and whither they went. The Meſſenger having ſatisfied him, the Man (if one may call him ſo) eying theſe Priſoners, ſaid to one of them, calling him by his name, How now! art thou one of them? Fear nothing, for neither thou, nor any of thy Company ſhall ſuffer. And his words proved true, for ſoon after they were all releaſed.

At the ſame time a Girle of *Maſcon*, about thirteen or fourteeen years of age, Daughter to one of the chief Citizens of the Town, lying with the Maid of the Houſe, perceived that ſhe abſented her ſelfe many times in the night, and once ſhe asked her whence ſhe came, the Maid anſwered, that ſhe came from a place where there was good-company, gallant Dancing, and all kind of ſports and merriment. The Girle taken with this report deſired the Maid to bring her to that place. Whereupon the maid annointed her, made her do the ordinary Ceremonies preſcribed

bed to wiches by the Devil, after which the girle was carryed up into the aire by the Demon as ſhe reported, but ſeeing herſelfe above the convent of the Capuchin Fryers, ſhe was afraid and called upon God, who did help her and cauſed the Demon to lay her down in their garden about mid night: The Capuchins hearing her lamenting voice came to help her, and when ſhe had told them who ſhe, was & what had happened to her, ſhe was ſecretly conducted by two of them to her fathers houſe. This relation I have heard from many perſons affirmed as moſt certainly true. That girle I have often ſeen, and I was told that ſhe was married ſince.

At the ſame time the common report was that a Demon haunted the houſe of a woman baker of *Maſcon*, in the ſtreet *de la Tubinery*, in a mans ſhape, with a red cap, and would look out of the window by moon light. This many perſons have affirmed to me to be very true, the aforeſaid *Abraham Lulleir* being one of them. I doubt much whether the Demon hath yet left the houſe, notwithſtanding all the exorciſing and the judicial courſe alſo which was uſed to eject him.

And the ſame time a Demon kept a great ſtir at *Saint Stevens* Church of *Maſcon*, turning over many graves, which being bruited about the town, I ſaw as living in that neighbourhood, a great part of the people flock thither.

The like happened alſo in the Church of St *Alban*, neer *Maſcon* and at the ſame time.

Againe, at the ſame time a widdows houſe at *Marigny les Nounains*, not far from *Maſcon*, was for three months haunted by a Demon who did there a great deale of harme, letting out the wine in the cellar, and beating outragiouſly ſeverall perſons, among others a lockſmith that came drunk into the houſe, and gave many ill words and threatnings to the Devil, who preſently was even with him, for he took one of the andirons and grievouſly beat him with it, till he ran avvay out of the Houſe, vvhich he did in all haſt. By theſe relations, and many

of

of the like kind vvhich I omit, it is evident that at the time the Demon vvas at my houſe; the Devil vvas in a manner unchained.

I conceive alſo that this Demon might be ſent to me by ſome that vvere incenſed againſt me, for procuring a licence from the King to build a Church for our Reformed Congregation neer the vvalls of *Maſcon*; for that very day that the Devill began that diſorder in my houſe, I vvas threatned by one before the civill corporation of *Maſcon* that *ſome evill would overtake me preſently*, and that man vvas ſuſpected to be a diſciple of one *Ceſar* a knovvn magician, vvho had lived at *Maſcon* a little before.

Many have attributed the coming of that *Demon* to my maid *Breſſande*, of vvhom I ſpake before, for ſhe vvas ſuſpected to be a Witch, borne of parents ſuſpected to be guilty of Witchcraft as ſome do report: I remember that once ſhe asked me, vvhether any of theſe that had given themſelves to the Devill, could find mercy before God. And at another time, vvhen ſhe ſavv me afraid leſt the Devill ſhould hurt tvvo youths that lay in the room next to that vvhere he vvas heard, ſhe told me, Feare not he vvould do them no harme, and the truth is that ſhe vvould jeſt and be familiar vvith him. For beſides that I ſaid of it before, ſhe vvould once expoſtulate vvith the Demon that he brought her no vvood, vvhereupon he preſently threvv dovvn a fagot for her at the ſtaire foot; And vvhereas upon offering to leave our ſervice another came to ſerve us in her place, and lay in the ſame bed vvith her, the Demon vvho never hurt her vvould beat the nevv maid in her bed, and pour vvater upon her head till he forced her to go avvay. My ſuſpicion of that *Breſſande* vvas increaſed by a relation vvhich ſhe made unto me, one day that I vvas ſick, of a tall black man that had appeared unto her the night before by moonſhine, holding a viall in his hand like a Phyſitian. This and other like things give me ill opinion of her, as one that might be a concurring cauſe of the coming of that helliſh gheſt.

To

To theſe adde the circumſtance of the place, for in the ſame houſe a Murther had been committed, if the Demons vvords, and the common Report may be credited. As it is not unuſual, that Houſe, vvhere ſome Murther or ſome other foul fact hath been committed, vvill be haunted by the Devil.--*Cardan* related, that there is a Caſtle at *Parma*, belonging to the noble Family of the *Torelli*, in one of vvhoſe Chimnies a vvicked Spirit appeares in the ſhape of a foul old vvife, every time that one of the Family is to dye, ever ſince that an old Woman, very rich, vvas ſlain in that houſe by her covetous Nephevvs, vvho cut her in pieces, and threvv her into the Jakes.

But the moſt likely is, that after I had recovered that Houſe by Lavv, and vvas put in Poſſeſſion by the povver of Juſtice, the Woman, vvhome I came to diſpoſſeſs, vvas found under the Chimney calling upon the Devill, and uſing terrible Imprecations againſt me and my Family, ſaying that *ſhe would be content to be hanged, yea to be Damned, and to be in the bottom of Hell with all the Devils, if ſhe might be but avenged of Me and Mine.* Which vvords being related to me, I preſented a Petition againſt her to the Judge of *Maſcon*, Liverenant General *Folliard*, vvho bound the Woman to her good Behaviour, forbidding her to annoy us either in our, Petſon, or our Goods upon great Penalties: and I and my Family vvere put under the protection of the King and Juſtice. Of vvhich proceſſe I keep ſtill vvith me the Judicial Acts. But vvirhout ſtaying any more upon the ſecond Cauſes, I attribute all to the Diſpoſition of the Firſt, and lift up mine eyes to the Hand that gave the Blovv, ſhevving toge her his ſtrength in my vveakneſſe, his mercy in my Sinfulneſſe, and his vviſe, moderate, and admirable dealing vvith me, in that he ſuffered me not to be tempted above my ſtrength, but gave me vvith the Temptation a vvay to come out, that I mighr be able to bear it.

Great

Great reaſon I have to ſay with the Royal Prophet David, *Our Soul is eſcaped as a bird out of the hand of the Fowlers; the Snare is broken, and we are eſcaped, Our help is in the name of the Lord, who made Heaven and Earth.* To him be glory for it, now and for evermore, *Amen.*

AN

APPENDIX of the Tranſlatour.

THE Authour, to make his word good, that he would publiſh none of the Diſcourſes of the Demon that were offenſive to God, or the State, or the credit of ſome honourable perſons, hath left diverſe notable ſtories, ſome of which he had related to my reverend Father, upon whoſe relation I will adde here two conſiderable paſſages. Being to ſpeak of two ſeveral perſons, for the one I muſt be true to the intent of the Author, which is to offend no man, whether I will or no; for I know not the mans name. The name of the other I do purpoſely ſuppreſs.

One of them was a grave Divine, who hearing the Demon ſpeak profanely, rebuked him religiouſly, and vigorouſly. To whom the Demon anſwered, Miniſter you are very holy, and very ſerious in this company, you were not ſo, when you were ſinging ſuch a Baudy ſong, in ſuch a Tavern: and then the Demon ſung the whole ſong before the Company. The Divine anſwered much to this purpoſe. It is true, Satan, I have been licentious in my young years, but God in his mercy hath given me repentance and pardon; But thou for thy part art confined in ſin, and ſhalt never have repentance nor pardon. Let every one keepe a watch to his words and actions, for the Devill, who is called the Accuſer of the Brethren, and is ſo by his trade,

keeps

keeps a regiſter of that which we ſay & do, and will be ſure to bring it forth when and where it may do us moſt harme.

The other man was an eminent Officer of a Court of Juſtice and a Papiſt, who being brought by his curioſity to the Miniſters houſe, to hear that Devil that told future things and ſecrets both of publique & private buſineſſes would needs offer to make queſtions to the Demon about ſeveral things. Whereupon the Miniſter, who had alwaies very earneſtly forbidden and hindred that any man ſhould propound queſtions to the Devil, deſired the Gentleman to forbear, and repreſented to him the ſin and the danger of it; But the Lawyer rejected his counſel with ſcorne, bidding him to teach his own flock and let him have the government of himſelf. So having ſilenced the Miniſter, he entertained himſelf with the Devil without interruption, queſtioning him ſometimes about one abſent friend, ſometimes about this or that private buſineſs, ſometimes about news and State affaires. Upon all which when the Demon had anſwered him, he ſpake to him further, much to this purpoſe. Now Sir, I have told you all that you demanded, I muſt tell you next what you demand not, That at this very time while you are making queſtions to the Devil ſuch a one (whom he named) is doing your buſineſſe with your wife, and then revealed many ſecret foul dealings of the Lawyer, which made him appear a diſhoneſt man. Neither was this all for in the concluſion the Devil told him, Now Sir let me School you for being ſo bold as to queſtion the Devil, you ſhould have have taken the Miniſters ſafe counſel. Then upon a ſudden the whole company could ſee the man drawn by the arme into the midſt of the room, where the Devil whirled him about, and gave him many turnes with great ſwiftneſs, and the man touching the ground with his toe and then threw him down upon the floore with great violence. His friends took him up and carried him to his houſe where he lay ſick, and diſtracted many dayes: giving by his example a leſſon to all; that the Devil may be for a a while a fair companion to them that will keep company with him, but will pay them in the end with torment and deſpaire.

AD-

ADDITION.

To theſe hiſtories vve adde one vvhich the Right Honourable and rarely accomphiſht Noble man the Lord of *Broghill* hath related to our Reverend and famous Divine Mr *Richard Baxter* as he had it from Mr *Perreaud* himſelf vvhoſe ſon vvas then his Lords ſervant at *Geneva*. We vvill ſet dovvn here the very vvords of Mr *Baxter* in a letter of his to the tranſlator of this book, vvhich vvill adde a notable confirmation to the truth of all theſe ſtrange paſſages.

The day before I received your letters, I received from my reverend friend Mr Upton *your tranſlation of* Mr Perreauds *book. I knew not that it was printed before in French; but the Lord* Broghill *who was well acquainted with* Mr Perreaud, *and had it from his mouth and others, had ſome years agoe acquainted me with thoſe paſſages. And indeed I hope that by publiſhing them you have given us ſome ſeaſonable help againſt the new growing infidelity of the Sect of the Sadduces that abound in England. The Lord* Broghill *told me divers paſſages that are not in the Book. as, that on a day that the Papiſts kept a faſt and made a proceſſion, a Pot of Beef that was boiling on the fire was taken off and carryed into the Street: and ſet down before the door juſt as the proceſſion Went by, the Devil crying out See heere is the Hugonets fiſh dinner.* This is the Devils old imployment to ſow diſſent to caſt ſcandals upon Gods ſervants, and (quite contrary to God) to fetch evill out of good. The truth is, that many more paſſages of that hiſtory are not here related; for ſome of them are ſo foule as coming from ſuch an uncleane actor, that neither the Author nor the Tranſlator vvould foule his pen, and the readers mind vvith the relation.

Approbation of the Author by the *Synod* of *Burgundy*.

WE Pastors and Elders of the Reformed Churches of the Province of Burgundy, *assembled in a Synod at* Bussy, *in the* Bailliage *of* Chalons *upon* Stone, *certify to all, that Mr* Perreaud, *Minister of the holy Gospel, hath exercised the charge of the holy Ministry in his Province, for the space of fifty years, first in his town of* Bussy, *where he was born being descended of the most ancient and considerable family of the town, and since in the Church of* Mascon, *and afterwards in the Churches of the* Bailliage *of* Gex, *where he is now, serving the Church of* Thoiry: *In all that time, and in all Churches, doing the office of a good Pastour, and a faithful servant of God, both in doctrine and Life: of which he had an especial testimonial given him by the Church of* Mascon *in the last Synod of this Province held at* Pisustile, *in the year* 1649 *the said Church expressing much satisfaction of his Godlinesse and singular charity as it appeareth by the act of the Synod. And the like he hath from the Church of* Thoiry, *by an act bearing date the* 8 *of* March, 1651. *To which we adde, that altogether it hath pleased God to bring him into many, and some very extraordinary Tryals, especially while he served the Church of* Mascon, *yet the same God hath strengthned him with a constant health of his Body and godly tranquillity of mind, and hath endued him with virtue to bear and overcome all his afflictions. We therefore beseech the Lord daily to fill his servant with more and more strength in his old age, and that after he hath finished his course, he may depart in peace, and obtain the Crown of glory reserved for those that will persevere faithful unto the end.*

Done at Bussy *Octob.* 29. 1651.

Signed { Francis Reynaud *Moderatour*,
G. Bruys *Adjunct*.
H. Molret *Secretary*.

FINIS.